



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

plural from the strengthened form taking no final vowel. *Cumbul* (*cumbol*) and *cuml* would therefore be parallel forms; the ground of differentiation would be forgotten, and they would gradually be confounded as *cumbol*, *cumbl*, *cuml*, except as the full dissyllabic character of *cumbol* would recommend it for verse. In Middle English, only *cuml* survives (in Layamon), apparently in the sense of 'booth,' that is a pile, but of branches, we may suppose, rather than of stones.

MITTAN, MITTING.

Parallel with (*ge*)*métan geméting* (*gemetting*), O. E. poetry frequently has (*ge*)*mittan*, (*gár*)*mitting*. Bosworth-Toller's Dictionary quotes *gemittung* from Aelfred's Orosius, but the text of Sweet's edition shows no trace. If found at all in prose, it is extremely rare. I shall not attempt to give a phonological explanation of these variants, but will confine myself to pointing out the fact, which seems to have escaped notice, that they are clearly Anglian. In the Northumbrian Gospels are the following forms: ind. pres. 1st sing. *mitto* (1); ind. pret. 3d sing. *mitte* (8), *mittæ* (1); ind. pret. plur. *mitton* (1). Of eleven instances of this abnormal vowel in the poetry, it may be significant that three are found in the Psalms, and four in Genesis A.

ALBERT S. COOK.

University of California.

STRONG VERBS IN AELFRIC'S JUDITH.

This rhythmical version of the story of Judith is contained in Anglia X, 87 ff., and is attributed by the editor to Aelfric. It seemed to me therefore that it might be of service, in connection with the study which Professor Cook promises us (Notes II., 117) of the verbs in Aelfric's 'Saints,' to gather together the strong forms in this piece. I have retained the accents of the MS., though they are not used consistently and sometimes stand over vowels which are certainly short.

Class I. Preterit singulars: *adráf* 12, *beláf* 109, *astah* 318. Participles: *scinendan* 245, *gegripen* 246.

Class II. Presents, infinitives and parti-

ciples: *brucan* 270, *abúgan* 32, 181, 189 *abúgende* 182, *ínlican* 360, *leogað* 406, 436. Preterit singulars: *beað* 51, *bebeað* 47, 232, 284, *bebéað* 348, *aléat* 247. Preterit plurals: *bugon* 122, *abugon* 62, *gebugon* 253, *flugon* 37.

Class III. Infinitives and participles: *gebíndan* 153, 341, *feohtende* 64, *findað* 353, *wurpan* 147, *forwurðan* 252. Preterit singulars: *gebealh* 37, 146, *forcéarf* 416, *feaht* 119, *asprang* 53, *gewan* 65, *bezánd* 306, *weað* 77, 155, 158, 176, 197, 246, 289, 293, 343, *awearp* 228, 427, *towearp* 11. Preterits and subjunctives *fundon* 90, *afúnde* 364, *gehulpe* 212, *gewunnon* 118, *wurdon* 116, 123, 222, 370, *wúrdon* 131, *forwurdon* 72, *forwúrdon* 61, *wurde* 328, 124, *forwurde* 154. Past participles: *abolgen* 141, *gebunden* 155, *gebundenne* 157, *afúnden* 158, *gewordene* 124.

Class IV. Infinitives and presents: *becuman* 258, *becym̃* 187, *nímað* 434. Preterits: *bær* 421, *com* 261, 287, *cóm* 86, 114, 316, 338, 386, *becóm* 73, 236, 327, *ofercom* 410, *comon* 315, *cómon* 57, *becómon* 310, *nam* 307. Past participle: *formunene* 58.

Class V. Infinitives, presents and participles: *biddan* 82, 225, *gebiddan* 256, *gebiddenne* 276, *bidde* (*ic*) 137, 319, *biddende* 59, 72, *cweðende* 162, 319, *licgan* 364, *lið* 368, *forligð* 432, *forlicgon* 430, *forseon* 164, *geseoh* (*pu*) 163, *asittan* 171, *gewrecan* 39. Preterit singulars: *bæd* 280, *abæd* 274, *to bræc* 51, *cwæð* 42, 83, 146, *gecwæð* 26, *forgeaf* 425, *beseah* 245, *geseah* 301, *gespræc* 209, *wæs* 4, 22, etc., *næs* 117, 420. Preterit plurals and subjunctives: *bædon* 169, *gebædon* 234, *cwædon* 59, 174, *wiðcwædon* 34, *lagon* 31, *gesá won* 358, *forsáwon* 40, 81, *gesáwe* 388, *spræce* 44, *wæron* 2, 18, *wære* 33, 59, 80, 210, 311, 325, *nære* 263. Past participles: *gecweden* 2, 25.

Class VI. Infinitives, presents and participles: *faran* 101, *ahfeð* 408, *ahafen* 409, *ofsléanne* 342, *ofsleað* 149, *ofslagen* 148, 197, *ofslagene* 131, *stent* 404, 440, *wiðstandan* 57, *wiðstándan* 78, *wiðstandenne* 127, Preterits: *ahóf* 29, *slóh* 304, *forsloh* 305, *ofslóh* 11, *ofslóh* 28, 52, 324, *stod* 288, *astód* 104, *wiðstódon* 52, *swor* 38.

Class VII. Infinitives, presents and participles: *tocnáwan* 150, *flówendum* 161, *gan* 276, *gán* 266, *gað* 350, *gehaten* 22, 46, *gehátén* 9, 194, 385, *healdan* 303, *lète* (*pu*) 137, *forlét* 320, *geweaxen* 93. Preterits: *feollon* 161, *het* 19,

153, 291, *hét* 155, 266, 268, 303, *behét* 418, *behét* 262, 292, 323, 420, *hete* 341, *beheton* 437, *heoldon* 121, *misheoldon* 130, *leton* 180, *forleton* 156, *forlêton* 100, 372, *spéðw* 362.

In this connection it will not be inappropriate to call attention to some peculiar forms in the life of St. Chad, Anglia X, 141 ff.

Class I. *gewitu* 23, and also *onginnu* 1, and *bebeodu* 146, of classes III. and II. retain the old ending. Elsewhere *e* is regular in the first person of the singular.

Class II. *bræc* 243, for *bræac* from *brūcan*.

Classes III., V. *gefaþ* 174, is the only case of *a* for *ea* in the preterit singular. In class V *geseh* 213, for *geseah* 254, etc., occurs. In *bregdon* 175, preterit plural of *bregdan* the verb has gone over to class V where *e* for *æ* is here the rule. The final consonant in *gealt* 251, from *giældan* deserves notice. The strong *frignan* has become *fregnan* 39 (*fregn* 140, *fregnaden* 178,) and is weak.

Class IV. *bēr* 257 from *beran*, is the only case of accent in this form. Napier suggests that *genemað* 233 is an error of the scribe for *geneomað*, no uncommon form in Anglia and to be traced, though not with certainty till a later date, in Kent also. May not the forms which Bright attributes to *u*-umlaut (*hneoton*, *scionon*, *riodon*, *griopun*, *geweotan*, preterit plurals of I., Notes II. 160) have a similar origin? If they were due to *u*-umlaut would they not be more general and more frequent?

Class VI. The editor suggests that *slenne* 193, is a blunder for *sleane*. *Slæð* 194, is probably for *sleð*; *e* is here the usual umlaut of *æa*. *hlahendne* 255, shows no trace of the *-jan* form.

Reduplicating verbs show two peculiar forms, *gehælde* 57, for *gehēolde* and *onfongon* 136, for *-feng-*, cf. lines 23, 25, 55. The preterit of *hātan* is *heht* 50, 150. The shortened form, *het*, does not occur.

BENJ. W. WELLS.

Jena, Germany.

ON A VERSE IN THE OLD NORSE "HÖFUDLAUSN."

The Saga of Egil Skallagrímsson may with propriety be styled the skaldic Saga of Ice-

land: for its pages are strewn with short verses to the number of over fifty, and it contains, besides these, three long poems, of which the *Höfudlausn* is the first. The extreme difficulty of Icelandic poetry is caused mainly by the excessive use of obscure figures, and the *Höfudlausn* is no exception to this rule. The verse here selected for comment is the sixth, or rather the first half of it. The Icelandic reads as follows:

*hné firða fit
við fleina hnit.*

This passage has been variously explained by different commentators. Jón Thorkelsson, in the Reykjavik edition of the Saga, 1856, page 256, offers the following explanation:

Firða (in Vigfusson's Dic. spelled only *fyrða*) from plural *firðar*, men, warriors [A. S. *fyrða*, troop].

Fit, a connected row. According to this, *fit* must be derived from *fitja*, to knit, or tie together. This meaning is not given by Vigfusson.

Firða fit would then mean, a connected row of men, battle-array. *Fleina hnit* he renders spear-thrusts.

In the *Lexikon Poeticum*, we find "*fit. f.*, planta pedis, *ταπόδος ποδός.*" Our passage from the *Höfudlausn* is quoted and the first part is explained as follows: "succubuit virorum pes, i. e., explicante G. Magnes, viri, pedibus succisis, cecederunt, aut pedibus amplius insistere non valentes prae lassitudine se dejecerunt."

Per Sörensson* follows closely the rendering of the *Lexikon Poeticum*: *firðe*, as in the first: *fit*, foot, or knee; *fleina hnit* is translated spear-thrusts. *Hné* is, of course, the pret., 3d, sing, of *hníga*, to bend or recede, and can be translated in no other way.

The passage, then, according to the first explanation, reads in English:

The battle array receded before the spear-thrusts.

According to the second:

Men's feet (or knees) bent before the spear-thrusts.

It may be noted in this connection that *hníga*

* "Egil Skallagrímssons Höfudlausn,—öfersatt och förklarad," Lund, 1868.